

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 18, 1900.

VOL. II, NO. 49

On the 28th inst., the Q. & C. Road will put on a limited vestibuled train.

The Scott county and Springfield associations have recently been merged into one, which will bear the name, Hopewell.

Rev. J. L. Finley made us a pleasant call Tuesday en route to Clinton. We are always glad to meet such men.

There are more horrors to come as a result of the Pekin agitation. The London Academy claims that Edgar Allan Poe stole "The Raven" from the Chinese.

We are now making on an average three associations a week. If there are delays along any line, attribute them to our absence from the office. In ten days we expect to be again regularly at our desk.

Rev. J. A. Lee, of Collierville, Tenn., but recently of this State, has been unanimously called to the pastorate of the Wesson church, made vacant by the resignation of R. H. Purser recently. Bro. Lee will enter at once upon his new field. We most cordially welcome you, brother.

Not a single church in the Pearl Leaf association failed to send up to the association money for missions. This association is unique in this regard. What a great day it will be when we shall enlist all our churches in giving for the spread of the gospel of our reigning Lord.

Rev. W. P. Price has resigned the pastorate at Winona, and has engaged to do some evangelistic work, we understand. He is a fine man for this line of work, but we have no idea the churches will permit him to follow it long. He has done some fine work at Winona.

Bro. R. A. Cobron, of Mississippi, spent some three or four weeks in our city, on a visit to Mrs. E. B. Lowry, his daughter. The Lowry family are all pure gold; each one mutually excels the other in real goodness. The more we see of them the more we love them. Bro. Cobron preached us four fine sermons during his stay among us, that were highly appreciated by our brethren. He is a charming man, preaches well, and Mrs. Nelson says she has known him for years, and that his life is as beautiful as any man's she has ever known. We shall always be glad to see him in our city.—A. J. Hargis, Texas.

Servants are paid from ten to fourteen dollars a month in Paris; waitresses from nine and a half to eleven. A good cook and general domestic can be had for twelve dollars. A first-class woman cook seldom gets over fourteen dollars. The proverbial economy of French cooking is, however, a myth. A clever New England housewife can save half enough to buy her clothes from what the French woman wastes in her cooking. There are many international *gastronomic* secrets yet to be revealed.

Intimacy between father and son is a school of tact in which teacher and child benefit equally. A father said to me in despair: "I can't 'get at' my boy; somehow we don't understand each other at all." That man would resent it if told that he did not possess sufficient tact to "get at" some set of men with whom he wished to do business. The boy is a little man—in many ways not so much smaller than ourselves as we may think.

The profits of a farm are usually more than the actual cash received for produce. The farmer takes his living expenses as well as the cost of production before he decides upon the amount of the profit. The merchant takes only the difference between the buying and selling price, less the cost of the transaction, and then lives on the profit. The question of "does the farm pay?" depends largely upon what is taken from it other than the cash received.

No two of our children are precisely alike. In their budding natures we may discern what they are going to be. The child who stops to look at every pebble, to pick every flower, who brings her mother a bouquet and shows skill in the blending of colors, and some knowledge of color effects, may one day be a botanist or an artist. To check her for littering the house with weeds and rubbish is not only unkind, but may do her harm in diverting her from pursuits to which Nature is leading her.

We regret to lose so valuable a man from the pastorate as Rev. E. B. Miller, the present efficient pastor at West Point. But we ought to be glad to lead to evangelistic work for awhile one whose labors in this sphere have been so signally blessed in the past. One has only to recall those great meetings he held at Clinton, Rowe, pastor; Jackson, Sproles, pastor; Oxford, J. Hartwell Edwards, pastor; Tupelo, S. G. Cooper, pastor; Natchez, Leavell, pastor; West Point, Noffsinger, pastor; then one also recalls with gratitude to God, those revivals which Bro. Miller conducted in Louisiana, Texas and

Arkansas. We trust he will give his time to meetings in Mississippi. We need him.

In every day life most persons use one note in speaking. It is very irritating; just as annoying as would be the use of one note on a piano. No matter how beautiful the tone, the incessant employment of one note in the scale is unendurable. The brain shrinks from all monotony. If you listen to the voices that are otherwise beautiful and catch the one note tone, you will be affected just as you would be listening to a musical instrument that gives sound only in one note. Its beauty of tone does not save it from condemnation. The habits of life lead persons to the use of a monotonous pitch. Now couple the high pitch with this fault and you have a combination that drives many a member of the household out of the home in search of relief through pleasures obtained elsewhere.

It taxed credulity when we published the fact a few years ago that when the police broke up a nest of tramps and outlaws in an abandoned building and subjected them to examination it was found that a large proportion of them were college graduates. But even more startling statistics come from Philadelphia, where it has been found by the Sunday Breakfast Association which provides a meal Sabbath morning for the outcast and hungry, that out of 950 of these unfortunates, 90 per cent had been instructed in religion when young and had Christian parents; 75 per cent had been enrolled in Sunday-day school, and 75 per cent had fallen through intoxicating drink; and 98 per cent would urge the young not to walk in their way. It has always been beyond controversy among those that appreciated the power in religion that mere education could not be depended upon to keep one in the path of right, but what shall we say of this mournful fact that nine-tenths of these fallen men and women were graduates not of college, but of Christian homes, and that three-fourths of them came from Sunday-school? Simply this, that nine-tenths of the religious education in both home and Sunday school, and almost to as great a degree in the church itself, is in the nature of mere instruction. It does not lead up to a decision on the part of the young to accept Jesus Christ as their personal Savior, their Master and Lord. A person who enters life without the governing purpose to let Jesus Christ govern him in every moral relation, is scarcely more secure against temptation and ruin than is one who has never heard of Christ or heaven. What our young people need and what the world needs is not alone instruction, but conviction of their own unrighteousness and their need of a saving arm to hold and keep them.

## NOTES OF JAVEL.

## The Jordan and the Dead Sea.

Before the hour of sunrise had come and the muezzin climbed the minarets of the mosques of Jerusalem to call the faithful to prayer, we were up and off for the Jordan and the Dead Sea. Our Arab steeds leaped quickly when the word was given, and soon we are descending into the valley of Jordan. Soon we are passing Gethsemane in pale with the soft moonlight. All is quiet in this lonely spot save the rustling leaves that hang on the aged olive branch. Under shadows like this, a scene was enacted two thousand years ago. A scene of battle and blood, and the spot associated with memories of the Prince of Peace calls to mind the hour when treachery smote him with a kiss. Passing this spot where the battle raged and the mighty prevailed, we ride around the south side of Olivet.

"Tis midnight on Olivet's brow,  
The star is dimmed, but lately shone."

But while we pass we cannot help recalling the sunny day when we threw its silver over the city and made it shine like a polished and gilded picture at our feet when the lamentation came from that bleeding heart; "Oh, Jerusalem, Jerusalem, how oft would I have gathered you unto my wings, but you would not!" I, too, look back on the city from the hill. It lies silent, as it is buried in slumber. Even the trees stand motionless in the breathless stillness of this tropical night, only the leaves of the palms are gently stirred by the midnight breeze. As I gaze at the picture before me, my heart aches within me, and I exclaim, "Lord! it is still dead to his call, "come unto me and I will give you rest." I muse on these vanished years, and the lives that have vanished with them since he stood here weeping. Passing around us up before us the village nestling against the hillside. This ugly mountain village is Bethany, where a tired traveler loved to rest. The first glimpse has given us for we were coming upon holy ground. As I passed the village there was something in the scene "so sad and fair," that set my fancies in motion. Scenes of the past arose before me like visions of the night. Here it was, tired feet torn by thorns, washed in ointment poured by the loving hands of Mary. Here it was, a hungry Christ was fed by the domestic Martha. Here it was he broke the bars of death, and Lazarus came walking from the bosom of the earth. Such associations might be multiplied, but we must pass them by. It is now just before sunrise, and the reddened sky over Sab's mountains is a picture rarely seen. Looking behind us we see a man approaching. He is apparellled in an Arab's dress, and has an Arab's horse. Who is he? we quickly ask. A scabbard with a sword encased hangs at his side. A Bedaween's knife hangs at his belt, and a pistol is strapped about his waist. While his flowing robe and turban had and gaudily regaled horse, bridle and saddle, betray him an Arab Sheik. Who? is asked again. Is he a robber? No, our dragoon replies, he is our guard who leads us here to protect us on our way. He rides with the grace of a

peacock, while his horse with firmest foot gallops over Judean rocks. The road, after leaving Bethany, soon ascends a ridge, where Martha is supposed to have met Jesus. Descending from this point, about one mile further, we come into a deep valley in which we find a spring, called the "Apostle's Fountain." This is possibly, the waters of Enshemesh, mentioned in Josh 15:7. About half way to Jericho the road crosses a high ridge, and on this ridge is the Inn of the Good Samaritan. In this region all is wild and desolate. The hills are barren of everything except rocks and robbers. On coming within about three miles of Jericho, we come to the darkest and most desolate gorge in all Palestine. A perpendicular wall of rock rising two thousand feet high, stands on both sides, while at the bottom of the gorge a trickling stream is running. This is the "Brook Cherith," in which Elijah was hidden and fed by the ravens. And while we are passing this deep gorge, we are fortunate enough to see some ravens flying about. I do not mean to intimate that these are the same ones that fed Elijah, only the descendants of those. Beginning from this point we descend towards Jericho. Coming near the foot of the hills, we pass the ruins of the Jericho of the time of Christ, where he healed the blinded eyes of Bartimeus, and dined in the home of Zacchaeus. About one mile to the north are the ruins of the Jericho which fell after Joshua marched around it seven times. Near this ancient site is the "Fountain of Elisha." So called because he changed the water from salt to sweet. It is still a magnificent spring, and its water is the best we have tasted in all Palestine. About one mile to the east of the Jericho of Christ's time, is the Jericho of the present. It is a miserable little din of huts built of sticks and mud, with here and there a Bedaween tent stretched.

After leaving Jericho, we go ten or twelve miles to the southeast, in order to visit the Dead Sea. The plain of the Jordan is not so beautiful as we had hoped to see it. It is poorly cared for and badly cultivated, while in many places the sand has made encroachments. Coming to the sea, we are off with our robes and ready for a bath. The extreme saltiness of the water has been observed by all travelers who have visited this sea. You can sit, stand, lie or swim in the water without difficulty. Floating upright in the water its surface is even with my armpits. After bathing in the sea for a short while, one feels as if he was smeared over with oil, and it is necessary to take a second bath in pure water to get relieved of the first bath.

While on the Dead Sea we failed to make the acquaintance of Mrs. Lott, and with regrets, we leave without meeting her. From the seashore we go up the Jordan river to what is called the Pilgrim's Ford, where Jesus was baptized. It is certainly a beautiful place for this ordinance. Here we take another bath, for the pleasure of the bath and for the purpose of examining the river. We see the river in the midst of the dry season, when it is clear and at the lowest mark. There is a gradual descent from the shore for some ten feet where the water reaches a depth

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of about four feet. Fifteen feet from the bank the water is now seven feet deep, and grows deeper as one approaches the middle of the stream. The only drawback to perfect comfort in baptizing is the swiftness of the stream. I, myself, however, have baptized candidates in streams where the current was much swifter. Our conductor is a devout Catholic, and standing on the banks of the Jordan, he said: "No man who is honest with himself, can stand where we stand to-day and doubt for a moment that Jesus went down into the Jordan and came up out of the Jordan." This country round about is still the "wilderness of Judea." The lower bottom lands are still uninhabited, on account of the annual overflow of the river, and is covered with a wilderness of thick shrubs. Near the river bank the trees are larger, some measuring a foot in diameter at the ground, but soon bush out into many branches which makes a dense shade.

After spending a delightful day on the banks of the Dead Sea and the Jordan, we return across the valley, by the ruins of an ancient city, which has been identified as Gilgal. "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho." (Joshua 4:19). The ruins are meagre, but evidently the ruins of an ancient city. Unlike Israel, we did not camp in Gilgal, but pushed on into Jericho. Here we found lodgment in the "Gilgal Hotel." But the mosquitoes, bed-bugs, dogs, jackals, and passing caravans on their way to Jerusalem, all conspired against us, but we remembered that we were in Jericho, and handed in no claims against the proprietor. Early in the morning we begin our journey back to Jerusalem, which we have made the center of our travels. The utter barrenness of the country between Jerusalem and Jericho is appalling. There is absolutely not a tree between the Mount of Olives and the Jordan valley on the road we travel, except two or three scrubby specimens found in one little wady. Not a riding switch can be found on this road. In the rainy season, of course, the hills and narrow valleys are covered with grass, but now this is parched; and the bald, rocky crags, one after another, grow monotonous to the traveler on a hot summer day. This road is the highway between Moab, the plain of the Jordan, and Jerusalem; and on our trip we met hundreds and hundreds of camels and donkeys heavily laden with grain, going to market. It is astonishing the immense burdens which these animals are compelled to bear. Often by the wayside do we see them overcome by the heat and dying under their burdens. On the mountain sides we see many flocks of sheep and goats following their shepherds. How often are we reminded of the Good Shepherd, who trod this self-same path in which we go. Passing back by the Apostle's Fountain, so called because it is said the apostles often stopped here to quench their thirst, we see the shepherdess, like Rachel of old, drawing water for their flocks.

Coming back into Jerusalem, we visit a number of places not before seen by us, which I cannot now mention. Among which, however, were Solomon's quarries, Jeremiah's

Grotto, Hezekiah's Pool. In order to avoid a long four day's trip on horseback and the intense heat, which must be taken into account, both for our own sake and that of our horses, we chose to return to Joppa, and take a steamer for Caifa. With deepest gratitude in our hearts for the great privileges we have had in visiting the place of our Lord's baptism, and the city in which he did so much, and then died for our redemption, we turn away to visit the places of his labors in Galilee. Taking steamer in Joppa at 5 o'clock in the afternoon, we find ourselves at 5 o'clock the following morning in the beautiful harbor at the foot of Mt. Carmel. Soon we are off for our long trip through Galilee, of which I shall write in my next letter.

Yours faithfully,  
W. E. ELLIS

Cairo, Egypt, Sept 10, 1900.

## Mississippi College Endowment.

The question of endowing Mississippi College ought to enlist the hearty support and sympathy of every Baptist in the State. I suppose all of us are aware of the blessing that this college has been to the cause at home and abroad. A vast army of young men have gone out from its walls to bless and be a blessing in every worthy avocation in life. Surely we can do this, and no other part of our work be the worse off for it.

(2) While I was thinking of the best way to get at this matter the *Christian Index*, of Georgia, came to my desk, and the very first article that attracted my attention was on endowment of Mercer University. What are their plans? A committee appointed for this purpose has suggested a scale of offering for the churches in Georgia for the endowment. The chairman of this committee, speaking of the work, says: "It assesses no church or individual Baptist. It has no right to do such a thing. It does not presume to dictate to the churches as to the amount they should give." Then a list of all the churches is given, with the amount each is asked for.

With about 1,562 churches in Mississippi, it does seem that we could raise ten thousand dollars with very little trouble. In the New Century Movement we have enjoyed talking about the many sacrifices made in the past one hundred years. This is good, but, better still, we should ask ourselves, what are we going to do in the new century? I believe there are over fifty churches that will give one hundred dollars each, and equally as many well-to-do laymen who will give as much. Let us have a standing list of each pledge made by churches or individuals published in *THE BAPTIST*, and let us all rejoice as we see this list grow week by week.

H. P. HURT.

## Some questions asked and answered:

1. Can the Baptists endow Mississippi College? Yes; and with double emphasis I say YES, again. Does any one think that over a hundred thousand Baptists are unable to equip their school for the great work that lies out before it? We can do all things through Christ, which strengtheneth us.

2. Why should Mississippi College be endowed? It takes money to run anything that is worth running. A college is not a machine of perpetual motion. It is a life that has to be supported. All of our State institutions receive a liberal appropriation every year. They could not exist without it. If Mississippi College received one-fourth as much as some of our State schools, our Board of

Trustees would wear a broad smile and report a surplus at the next Convention. We must give as good advantages as any school, although it may mean a sacrifice on the part of many. Again, money is much cheaper now than ever before, and the endowment of a school will not bring in as large an income as heretofore.

3. How shall we raise this endowment for Mississippi College? This is the important question. Upon the agreement as to the method will determine largely our success. Plans many and varied have been suggested. Of course, we will never get a plan that will suit everybody.

(1)

This fifty thousand dollar endowment that we ought to raise can be best accomplished by giving so much annually. I don't think it would be wise to attempt to raise the entire amount in one year, for we might fail, and it would be a long time before we could get up courage to try it again. Let us take five years in which to raise this amount. This would be ten thousand dollars a year. Surely we can do this, and no other part of our work be the worse off for it.

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While it is best not to separate, yet I think under the law as given above, separation is admissible without being subject to the discipline of the church.

And where there is separation for the cause of fornication, the one not guilty of fornication may marry again without being subject to the discipline of the church.

J. R. SAMPLE.

## Some Unusual Things.

As echoes from my meetings, I am constrained to mention somethings which, to me, are unusual.

I supply four churches with whom I have held meetings, and it is the first time I remember to have held four meetings consecutively where one or more candidates were awaiting baptism when the meeting commenced.

At one church every member received was a strong character and prominent in his calling. One, J. A. Rogers, was said by Pres. B. G. Lowery to be about the best pastor in the State; another was a leading physician; another, a leading dentist; another, a leading hardware dealer.

In the same meeting, every one baptized came to us from other denominations, where they were held in high esteem. Was it not mighty bad to have these strong characters come to us constrained by their own convictions and loyalty to truth? In some Baptist's (?) eyes it is—alas, alas!

At another meeting, I had the exquisite pleasure of baptizing our own first-born son, Robert Berry, age eleven. The Lord lead him to be a truer, better man than his father.

R. A. COOPER.

## THE BAPTIST.

### Some Figures and Other Things.

Did you read THE BAPTIST of Oct'ber 4? Did you count the number of additions to the churches reported in that issue? I did, and found that 321 additions were reported in that single issue; 272 by baptism, and 49 by letter and restoration, as far as I could gather from the reports.

This should not provoke boasting, but should call for the sound gratitude on the part of every Mississippian Baptist. Surely the labors of the faithful are not in vain; and God is not failing us in his truth!

Baptists should be thankful that not much of the Sam Jones spirit of preaching is found among them.

In no meeting reported in that issue of THE BAPTIST, was any evangelist helping in a single meeting. It was either one pastor helping or two, or by the evangelist.

By the way, I read in Mississippi saying that a certain pastor at Yazoo City, presented the new church building enterprise of his church, and received cash and subscriptions to the amount of \$150.00. The Association provided for her pledge to the Convention debt for the Jackson church under the leadership of Bro. J. L. Low, who knows how to bring things to pass. Sunday was devoted to the Twentieth Century Movement, addresses being made by Brethren Varborough, Leavell, Lowrey, Lipsey, Ellis, Derrick and Pugh. The session adjourned Monday morning, to meet at Concord church Friday before the second Sunday in October, 1901.

### Bro. Derrick's Meetings.

I recently heard a Baptist (not a certain evangelist) refer to the church where he was as an "old moss-back." and his members smiled. The pastor

Paul said he might be a modern, up-to-date given to prostituting his office. But the minister is very much in his office. But the minister office by that would bring a blush of very shame to the great apostle, and would justly merit rebuke.

The following Monday I engaged in a meeting with Bro. J. G. Archer at Meadow Creek church, where he is pastor. We continued till Thursday noon. The people gave ear to the word preached. We left several inquiring, "What must we do?"

Is it not true that the ministry in as high a measure responsible for the public does not hold regard as it once did. It may be in some measure responsible for the minister should be esteemed very

His calling and work are both great. His calling is great, because it is of God. His work is great, because it is God's work. It is enough that the minister should be as his master."

W. I. H. P. S.—Bro. Edith started out to simply call attention to the churches reported in a single issue of THE BAPTIST, but my people got a going, and so the result. If you want to run your b'ue pencil through part, or if it, do so, and I will not assure you, that I am not

W. I. H.

### Central Association.

This body held its last session with the Raymond Baptist church, Oct. 12-15. The attendance was good, the churches being fairly well represented. The Association was

### Cheap Trip to Gulfport.

As stated in the last issue, our church at Gulfport will be dedicated on Friday evening, the 2d of November. The sermon will be preached at 7:30 by Dr. A. V. Rowe, the Corresponding Secretary of our State Mission Board.

## October 18,

There will be a special coach attached to the early train Friday from Jackson, over the Gulf & Ship Island, for the accommodation of all our people who wish to attend. The train will arrive at Gulfport at 12:30, and a good dinner of fish and oysters will be served at small cost by our ladies at the Pavilion, on the pier. The hotels will give reduced rates for lodging and breakfast. The tickets will be good to return on either train Saturday. Tickets will be placed in the hands of responsible parties, and due notice will be given

Round trip from Jackson and north of Saratoga, \$2.50; south of Saratoga to Hattiesburg, \$2.00; Hattiesburg and south to Brooklyn, \$1.75; Brooklyn and south to Wiggins, \$1.50; Wiggins and south, \$1.00.

If not providentially hindered, I will be with the party from Jackson all the way. We sincerely hope that our people will use the opportunity to come and see us. We will do all in our power to make the trip a source of pleasure, and it will afford them opportunity to visit this beautiful coast at small cost. By writing direct to me at Hattiesburg, tickets can be had at once. The special coach will contain only such as have these special tickets. It will not be crowded.

For further information, write to me at Hattiesburg.

Respectfully,  
L. E. HALL

## THE FARMER'S PROFIT.

### An Experienced Ginner Writes Regarding the Round and Square Bale.

At the request of one of our subscribers we publish the following letter from a well known cotton ginner which will be read with interest by cotton producers as well as cotton buyers:

CEDAR VIEW, MISS., SEPT. 13.

Mr. J. M. Brinkley, Memphis.

DEAR SIR—I wish to make a statement showing the difference in the worth of the round and square bale of cotton, selecting 500 pounds as the weight. We put fourteen pounds of bagging and ties more on the square bale than on the round.

At 10 1-2 cents per pound the price at which this bagging and ties will sell makes \$1.47, which the round bale never sees; add to this \$1.00 for royalty and \$1.95 for ginning and wrapping, and the total \$4.42 represents the amount of money the round bale man is out. To offset this he is given a premium of \$2.50 together with 77 cents for his covering, or a total of \$3.27, showing a deficit in the deal of \$1.15. The square bale man sells his 21 pounds of bagging and ties at 10 1-2 cents per pound or \$2.20. As my charge for ginning and wrapping is \$2.60 the cost to him is only 40 cents, whereas the round bale man's expense is \$1.15, showing a difference of 75 cents in favor of the square bale. This says nothing about the 10 or 15 pounds loss by compression of the green cotton. I operated one of these round presses last season and know whereof speak.

M. J. DERRICK.

J. W. FLINN.

## 1900.

### Meridian Matters.

I do not see that Dr. Hackett, or any other correspondent has reported passing events from this region. A few items may be of interest. But I will be brief.

The protracted meeting at Emmanuel church, conducted almost wholly by the pastor, was attended with excellent results. There were four baptisms and several received by letter.

Missionary day was observed by the Sunbeams of 41st Ave. Baptist Sunday-school last Lord's day in September. Miss Angie Loyd was assisted by Mrs. G. A. Matthews. It was a success, and resulted in raising \$12.37.

Elder C. W. Morris held an interesting series of meetings at 7th Ave. church last week. Running of the cotton mill late hours, and religious services of the holiness order, proved a hindrance; but good was done.

Pastor Cook is in the midst of a prospective good meet on South Side, assisted by Elder R. S. Gavins. There has been great improvements in our denominational interests in that portion of the city.

All of our Sunday-schools are in a flourishing condition. Seventh Avenue has enrolled over a hundred and is increasing. South Side is well attended and growing. Fifth and Ave. is holding its ground, and the Highlands keeps up under adverse circumstances.

Supt. C. F. Woods of the 1st church, is devoted to his work and has the largest school of our denomination in the city. He is a very busy man all the week, yet never neglects his duties on Sunday. Supt. E. C. Roberts, of 41st Ave., is noted for his promptness and efficiency—the school has enrolled nearly 200 since January.

Dr. Hackett still continues his pastoral work at Forest, Enterprise, Shubuta, etc., and Bishop Farish is always on the "go" or "come," visiting his fields of labor. The time for "going to and fro" is upon us all, just now; for the Associations are gathering all over the land. Some of us laymen want to attend several of them, if practicable.

L. A. DUNCAN.

### Training School For Young Ladies.

A few more young ladies may come and receive the unusual and extraordinary advantages we are giving in our Training School at Columbus, Miss.

We have the finest large residence in the city, with splendid arrangements for boarding and teaching conveniences and comfort. Water works with hot and cold water supply for bathing.

The curriculum is flexible though full and varied, so a student may study to any extent any special line of education. Extra time and pains given each pupil. The only school in the State of this kind—and there is an urgent need of such a school. We give attention to cultivation of social manners, personal carriage in society, and the development of physical laws in reference to health and form of person.

The heart is doubly important in our esteem and work. This is a high school or college

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in which students receive special training on any special texts or in special departments of literary, music, art, elocution, business course, rules of etiquette, etc. Charges fair.

Write for information.

L. M. STONE.

Columbus, Miss.

### Motive: Money, Not Philanthropy.

In the absurd publications with which compress owners fill certain Southern papers they fail to inform the public that their motive is not philanthropy but dollars. Long accustomed to make big profits out of the necessity of reducing the old bale's size by a second compression, they have come to believe that cotton is grown in order that it may be compressed. The farmer, however, does not labor early and late merely to provide a fat living for a privileged class. He sells his cotton to the man who will give him the most money, and he has it baled in the way that it will cost him the least. If he is within reach of a Roundlap bale plant, he hauls his cotton there because he knows that by having it put in Roundlap bales the burlap covering will cost him about 50 cents per bale less than bagging and ties, and that his cotton, not needing to be recompressed, will sell for a premium more than sufficient to pay the baling charge. He knows, too, that if the time should ever come when it will not pay him to have his cotton put up in Roundlap bales he can have it baled in some other way that will pay him.

### To the Rescue.

The room was on fire, and at the window stood a fair and lovely creature. frantic with horror, he pushed through the people and called upon the firemen to save her.

"Stand back!" roared a policeman, forcing him back into the crowd again.

"Stand back!" shouted the man; and see a lovely creature perish before my eyes?"

To his disgust the crowd gazed on in apathy.

"Wretches!" he shrieked, pointing to the poor lady at the window, "are you blind?"

And with a mad rush he had dashed up the stairs, had seized the lady round the waist, and had borne her to the outer air in a few seconds.

His agitation and the heat had caused him to nearly faint, but he had just enough strength to place her in the arms of a policeman amid the shouts of the crowd.

But, good gracious! What was that? Did his ears deceive him? Instead of a great cheer for him, a tremendous roar of laughter greeted the heroic act.

He glanced at the lady he had rescued from a fiery fate, and the son of their mirth was at once apparent, and amid the laughter of the unsympathetic crowd he fled.

He had rescued the milliner's dummy.—London Answers.

### The Messages of the Two Baptist Presidents.

The addresses respectively delivered within the last few days by the Presidents of the Baptist Union of Wales and of the Baptist Union of Great Britain and Ireland, the one at Bangor and the other at Leicester, are both timely and interesting. They deserve more than a passing thought even amidst the moils and toils of a General Election.

Rev. W. Morris is singularly outspoken to his Welsh fellow countrymen in regard to the Wales that was and is. "The Welsh have been a religious people," but to-day he declares, "we live in a new Wales." He formulates a serious indictment against the young people of Welsh Nonconformist families when he says they are so largely renegades from the faith and freedom of their fathers. And, furthermore, he in substance says that the pursuit of pleasure is taking the best life out of the churches. Prayer-meetings and Bible-classes are "choked out of existence" by amusements, while lust for gold and Imperialism are playing havoc with the old simplicity of life and the traditional spiritual power.

Mr. Cuff is equally emphatic in describing and denouncing the condition and tendency of Christian England. "The people are forgetting God. The nation is becoming soft, selfish, proud and godless. Our Sabbaths are turned into days of pleasure and sport. The ministry is sneered at, and the places of worship are forsaken. The gambling devil is everywhere, the drink devil riots in our street, our young men are ruined before they are thirty," and so on.

The statements of the two Presidents are no less remarkable because of their mutual likeness and coincidence of delivery. They form an awful impeachment, and, in view of the promises of God and the availability of the Holy Spirit to faithful witnesses, they throw a serious reflection upon the churches. Materialism, self-content and selfishness are admittedly prevailing elements in the religious world, and they as naturally forecast and produce spiritual apathy as the sun-set foretells and causes night. The modern national doctrine of "Imperialism" is stamped with the devil's own impress, and is rapidly telling its tale upon our nation's character. But, meanwhile, is the vain idea in any measure cherished in our midst that the panacea for our ills lies in the omnipotence of a Century Fund? If so, we may yet have to learn a little more about the secret of those bygone revivals that started out of the untold depths of poverty and made the humblest of lives and homes, as well as the most barn-like of conventicles, to resound with heavenly hallelujahs, the beginnings of eternal peans of praise.

Our Friend, and Brother and our Lord,  
What may thy service be?  
Not name, nor form nor ritual word,  
But simply following Thee.  
Thy litany's sweet offices  
Of love and gratitude,  
Thy sacramental liturgies,  
The joy of doing good.

II.

BY REV. SILAS COOPER.

[Delivered before the Mississippi Baptist Historical Society.]

2. The pioneer preachers of the century were a power in God's hands to bring about large results. Few, if any, had a college education, nor, perhaps, had a theological seminary training. Not that these advantages should be appreciated, but that upon which they had to depend should be the more appreciated. They were, limited in their training, having no large well stocked libraries from which to draw material, but on their knees studied the Bibles depending on the guidance and power of the Holy Spirit. Thus they dug deep into Biblical lore and fed God's people and slightly moved the multitudes. They preached the great cardinal doctrines of man's depravity, God's sovereign grace, repentance, justification by faith and kindred doctrines. This was not a mission to please in an Biblical ingenuity, homiletical construction or rhetorical finish, but to deliver God's message with an earnestness born of conviction.

They honored God and God honored them. This was their consecration that they were not seeking. "There were saints in those days" bold yet humble, and whom were Curtis and others. A little way, Buskin, Grandpen, Woodall and others of the State, while, per- Stovall, Booth, Lowrey and others in the State. These wrought asleep, and went home.

3. The godly laymen who gladly received them were largely instrumental and did a great work.

These men and women power came from God. tions began to decrease and Zion began to languish of changing pastors to "draw," but went to our strength cometh moved forward. When an elderly gentleman to Mound Bluff church. They were without a place regular meetings. After their annual protracted With no preacher, they were unwilling to sing; so they met from meetings. They sang, read God's word, they and warned sinners. These meetings some professed conversion, and miles to get old Bro. to come and baptize the converts. What spiritual feasts they often had in those days. The hymns they sang, being born of God's own Christian experience. The congregations worshipped God in song, singing with the Spirit and the understanding.

## THE BAPTIST.

October 18,

I have heard my mother tell of a good woman who used to ride twelve miles on horseback to church, carrying an infant in her arms and a little child behind her. What a power for good a few earnest, godly members can be who prefer rather to be right than to be popular, and who desire the prosperity of Zion above their own. Would that there were less restlessness in our pastorates on the part of both pastors and people. Would that when trials and difficulties arise, instead of trying to shirk them we would seek divine guidance and power to overcome them. These noble brethren also wrought well with their pioneer preachers, standing by them in love, sympathy and prayers, testifying in their lives to the doctrines preached. Time would fail me to give the names of the Hutchinses, Risers, Powell, St. Clairs, Biggs and on back to the noble and during Aunt Chloe Holt.

4. Another great instrumentality under God in producing large results is our Mississippi College. It has been a potential factor in the work of Baptists. They were the first to appreciate the need of such an institution of learning and to take steps to have it. The agitation of the subject began in the thirties.

At the Baptist State Convention which met at Palestine church in eighteen hundred and thirty seven, (1837) a committee or board was appointed to take such steps as they deemed wise for building up a college.

They bought a tract of land of Grandfather, Jesse Gallman, near the site of Palestine church, Hinds county, for the purpose. For some cause this effort to build failed. They (the convention) never gave entirely up, and finally, in the good providence of God, they came into possession of the property they now own. From this as a center there went forth far and wide, even beyond the borders of our State, an influence developing an interest in education and religion.

From Mississippi College have gone forth into every calling and avocation of life young men carrying the impress of good received there. It has had a somewhat checkered career. At one time a mortgage was held against it threatening to wrest it from our hands. Effort after effort was made to raise the money with which to cancel it, only to be met each time with failure. Then that noble, unselfish Baptist, M. T. Martin, voluntarily gave up his position in the College and went into the work without salary and raised the amount and the debt was canceled. But why speak of what is so well known?

I believe if every Baptist should resolve himself into a committee of one to increase the number of students each year, the College would be full. For the best endowment a college can have is an able, consecrated faculty and a complement of students. The first we have, the second we can have. I believe that the man or woman who turns the foot-steps of a noble, aspiring young man to Mississippi College does a good work for the young man, for the State, for society, for God and eternity. Who knows but that he may come forth, not a goose but an eagle, a Chastain, an Eager, a Watkins, a Longino, a Lowrey, a Whitfield? or that he may even eclipse any of these in the arena of life, who have already drunk deep at her fountains of learning?

5. Co-operation has added much to the accomplishment of results. Co-operation does not do away one whit of our freedom. "For so is the will of God, that by well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of malice, but as the servants of God." I believe these earlier Baptists co-operated more heartily along some lines than we do. They would often go miles to attend a few day's meeting at a distant church. They would not go to look on criticize, but to work. They accomplished good and enjoyed it.

We should have no Mississippi College had it not been for co-operation, no part in mission work and not a church worthy of the name without it. As long as no principle of truth is violated we should continue to co-operate whether we have, or do not have, our ways and preferences. Does it not betray a weakness, an egotism, to cease activity in the Lord's work because "My id is, my ways are not carried out?" We may rejoice for good, and still help as if it was our own way.

In conclusion, permit me to insist that as long as we take God's word as our light—the absolute guide of our faith and conduct, and look "to the mountain whence our strength cometh," depending on the guidance and power of the Holy Spirit; and earnestly and heartily co-operate in every good word and work, the more will the wheels of Zion roll on to certain and triumphant success.

Finally, brethren, whenever we may do wrong may we have grace enough to confess it when we become conscious of it and the sense of justice to make restitution as far as lie in our power.

And may every pulsation of our being throb in sympathetic union with every interest of Christ's Kingdom upon earth, and the "little cloud" that first appeared "like a man's hand," roll on and on, increasing in volume and power until the whole earth shall be filled with the glory of the Lord.

## Annual Calls.

It is now time for churches that call pastors for a year at a time to begin their work of stirring up things. The grumblers and kickers in these churches are anxiously waiting to shew their opposition to the present pastor. Already the pastor's faults, real or imaginary, are being discussed in private circles.

Let this be considered: No pastor is perfect. Your present pastor, and all you ever will have, will have faults. Are all persons who have faults to be set aside? If so, will not church members, as well as pastors, be turned down? Is not your present pastor a good man? Does he not bear a good Christian name? Is he not a good average preacher? Is he not a fairly good pastor? Does he not manifest a deep interest in your church and the cause of Christ?

Think of this. Stop talking so much of your pastor's faults, and take the time you spend in this in talking of his virtues. Work with him, encourage him, and pray for him. This for a year or two, and see if things will not go so well that you will not want an annual call.—Oxford (N. C.) Recorder.

1900,

## The Professional Minister.

Did I believe that God chooses sinners to eternal life on certain condition. Never more, and I would sing,

"Jesus sought me when a stranger  
Wandering from the fold of God."

Answering the question, "What is meant by Rom. 8:27-30," Bro. F. says, "The chief difficulty is found in the words 'foreknow and predestinate.'" There would be no "difficulty" whatever in these words if they were not out of harmony with our views. The words "foreknow and predestinate" are not at all palatable to a man who has a slight attack of Arminianism. Our Pedro-Baptist brethren claim that the baptismal question is exceedingly difficult, because the "going down into and coming up out of" are not in harmony with their views. They have tried in every conceivable manner to dry up the rippling sparkling fountains of the Jordan, but its waters continue to flow just the same, and the more they try, they more they can't. The doctrine of election, predestination and the absolute sovereignty of God constitute the great headlight to our Christianity, and this with man's moral accountability is harmonized only in the Divine mind.

To him the meat has disappeared; the shell alone remains. He prescribes to the sin-sick soul with as much composure as a physician would give medicine to one sick with chills and fever. To the professional preacher, sin has lost its dreadfulness and becomes only a condition. He has left his first love; no longer is he warm, earnest and zealous. He has quit hugging the Cross, like a young convert saved from Hell. Seldom do any of his hearers see tears in his eyes as he preaches; and seldom does he see any of his hearers weep.

Time was when he held up Jesus in his preaching, himself drinking in his own impassioned words, as if a voice within were preaching the Evangel to him alone. He was fed by feeding others. But that is all gone now; his preaching being moulded into a "series." Is not this his profession? He wanders why his congregations grows so slim.

The old Book is to him no longer the "Sword of the Spirit," but in his professional way he uses it as a surgeon does his knife in operating on a patient.

He used to drink eternal life from the Bible spring; now he uses the Bible merely to procure texts for next Sunday.

Do not some of his flock remember when he wept o'er sinners, as the Man of Galilee was wont to do? But that was in the Past. Things have changed since then. He is a professional now.

W. A. HAMLETT.  
Grenada, Miss.

## Some Strictures.

Bro. Editor, I don't want to be a pessimist, neither do I want to be an optimist; but in these days of hurry and hustle, some of us "lesser lights" confess that we scarcely know where to get and what to say after we get there.

In the Query Column of THE BAPTIST of Sept. 20, Bro. J. W. Shely asks: "Was Paul unconditionally chosen to eternal life?"

Bro. Fawcett answered the question by saying: "No. He was chosen like all other men." Now if Paul was chosen on conditions "like all other men," will Bro. Fawcett kindly tell us what those conditions are? I am free to confess that I am Calvinistic in belief, and if God has elected me on certain conditions, I want to know the conditions that I may make my "calling and election sure."

young mistress, when she (auntie) was ironing Miss Maybell's dress which had ever so many ruffles and things attached to it. She said: "I sho do love Miss Mable, but I would love her a heap mea if she didn't put on so much behaveness."

I have written this in the interest of ministerial education and trust that good may be done, and that no young brother will take offense at what I say.

J. A. SCARBOROUGH.

Bogue Chitto, Miss.

## B. Y. P. U. Convention.

Scarcely a month now, and we will be turning our faces Clintonward to the B. Y. P. U. Convention. The meeting will be interesting in itself, but doubly so at Clinton, teeming as it is with young people, the sons and daughters of our representative Mississippi homes. Of course, we are all anxious that this meeting shall, if possible, make a step in advance of the meeting held at Canton last November. This may be hard to realize, for interest reached high-water mark in that meeting. Yet we must make progress. A strong desire for a meeting that will do us all good leads me to make a suggestion or two.

1. Let everybody attend who possibly can, especially those who are not fully enlisted. The time and money spent in attending these meetings are well invested. A few years ago I might have questioned this, but one of Dr. J. B. Gambrell's characteristic speeches settled the question with me.

2. Remember that what we get out of the meeting will depend largely on what we put into it. Let us not only put our hearts into it, but our minds, as well. All of us cannot get on the program, but we can all make a study of it, and thus better prepare ourselves to get the greatest possible good out of the discussions. This will stimulate our own interest, and thereby enable the speakers to make better speeches. Speakers often fail for lack of responsiveness on the part of their hearers. It would be superfluous to suggest that this in the program take time for thorough preparation, but we are all so busy we may need to have our "pure minds stirred up by way of remembrance." A hint to the wise is sufficient.

W. F. YARBOROUGH.

## Reeves' Monument.

I understand there is a movement on foot among the churches of the Mississippi Association, looking to the erection of a monument in memory of Rev. Zachariah Reeves, who for thirty-eight years was one of the pioneer preachers, from Pearl river to the Mississippi. He died in 1871, and was buried somewhere near Liberty, in Amite county.

I have been informed that churches in the Bogue Chitto Association want to take part in the erection of the monument, and I have been requested to ask for information through the columns of THE BAPTIST regarding same. Will some one interested, please have the kindness to give any information that they may have, as to where the grave is, and the plans by which they propose to erect the monument, etc.

Fraternally,

C. S. CURTIS.  
Gallman, Miss.

# THE BAPTIST.

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Way Notes.

The Hobolochitto Association met on the 10th inst. with the White Sand church, 12 miles west of Poplarville. N. Breland was elected moderator and W. I. Williams, clerk. The introduction was made by Bro. Clark. New acquaintances, who are to THE BAPTIST. Our circuit in the territory of this Association has been small, but we are delighted to be able to state that it is growing; and we hope soon to be well represented in this section of the country, which possesses grand possibilities for enlarged usefulness.

White Sand church is located in a prosperous community in that beautiful pine timber unsurpassed by anything in the world. Inspired by the connection to this place, the brethren had put in a brand new ceiling and some new seats.

Leaving this Association to the northern part of the state, we found the Yalobusha Association in session at Corinth church 6 miles west of Millatoba. The mid-officers were elected—L. C. Jackson, Moderator; J. W. Brown, Clerk; H. A. Dame, Treasurer. This was a great meeting, and the measures adopted will be good in the coming years.

Here we met the invincible Dr. A. A. Lomax, now about 70 years old. He has never yet crossed the dead line, and as for that, never will, but is in the van guard, thoroughly skinned to the ever increasing demands upon the ministry and the churches of Jesus Christ. There were many other spiritual ministers in attendance. We were entertained in the home of Bro. Gus Lavender, his excellent wife. On our return we had a great pleasure of entertainment of our Bro. and Sister Dame.

In the home after tea, we were fine meetings—full of spirituality; also the protracted meetings where I labored were fine. I am yours for truth.

## THE BAPTIST.

October 18,

Report of H. L. Finley from January 1st to Sept. 30th, 1900.

No. days in service	270
" Miles traveled	2,760
" Bibles distributed	108
" Testaments distributed	139
" Books distributed	332
" Pages tracts distributed	21,538
" Sermons delivered	140
" S. S. and other addresses	212
" Prayer services	245
" Families visited	551
" Sunday-schools organized	3
" Baptized	4
" Baptized by others*	4
Amount of sales and donations	\$248.10
*And these in meeting where I labored.	

## Our Successors.

Whether we feel it or not, it is a fact, some of us are getting old. Our work is a most done. What about our successors? They ought to do more and better work, for they have the experience of others to guide them, and greater facilities. It is our plain duty to put them forward in preparation for taking our places.

There is a saying, which is some useful person is taken away, that "their place cannot be filled." That is a mistake, places are always filled, whether as well, or by two or more, it matters not, they are filled. But some of us older ones are to blame for not training and developing the young to take our places. We can be held in honor without being kept in office for what we have done.

When a pastor becomes too feeble to visit his flock, he should be retired on a pension. A deacon should be recognized as supernumerary, when unable to perform active duties, and Sunday-school superintendents should be satisfied to accept an honorable second place. Only in this way can we keep the churches fully alive to every good word and work.

Many, if not most of our churches, fail to regard the aggressiveness of the gospel—they "go" by word, messenger, or money. They practically ignore the "do," being satisfied with hearing and sometimes a feeble "amen." Old men for advise is well; but the apostle says: "I write unto you young men, because ye are strong." Hence it is the young men who are to do the work. Our duty is to instruct and train them.

A supply of the pulpit is in no sense a pastor. He may be a bishop, but not a shepherd. The shepherd knows his sheep by name and they follow him. As a leader he goes forth, does not simply direct, therefore, is not a director. It is the lost sheep that has to be looked after, lest it stray into some other fold or has been torn by the wolves.

It may be that the office of elder has been absorbed, for in apostolic days "elders were appointed in every church." Acts 14:23. If so they should surely be restored in these "latter days"—the churches need them sadly. "Think on these things." Phil. 4:8.

L. A. DUNCAN.

## THE BAPTIST.

virtue of the fact that he created them. From that standpoint he never loses control of men, but he does count as lost to him men who do not gladly and voluntarily yield their hearts to him.

*Searching for the lost.*—The language seems to suggest that God has a special interest in the lost. The contrast in number between the lost and the "unlost," however, is not intended to show any difference in value between that which is considered safe and that which is lost.

No neglect of the ninety and nine sheep, or the nine pieces of silver, is indicated. There is nothing to show that the ninety and nine were not cared for by good shepherds when left in the wilderness. In human experience the value of a lost treasure is always enhanced in our minds. Whether there be any such feeling in the divine mind or not, he does regard the individual soul of such great value, that it is worth any sacrifice or any effort to save. It was this value of the soul that brought Jesus into the world to seek and to save the lost. He will search diligently, leaving nothing undone to find and save his lost treasure.

*Christ criticised.*—The present tense used in the opening verses, indicate that it was a customary thing for publicans and sinners to come to Jesus, while the tense of "he spoke" (aorist) v. 3, implies that on one such occasion when these classes were coming to him and he was associating with them, he spoke these parables to his critics.

The Pharisees (Skeptics) claimed to be ceremonially defiled if they ate with or associated with publicans or sinners who did not observe the ceremonial law. They said Jesus could not be a good Jew if he thus defiled himself. But he looked upon the heart rather than upon the outward appearance. He associated with the outcasts not because he overlooked their sinfulness, but because he longed to see them saved, and realized that his love and sympathy would arouse them. His interest in these lost souls is strikingly set forth in the parables of "The Lost Sheep," and "The Lost Coin." They are so similar that we consider them together.

*The lost and the "unlost."*—Jesus is plainly drawing a contrast between his critics and these poor sinners, whom he so graciously receives. To make the ninety and nine sheep and the nine pieces of silver refer to the angels seem to destroy the connection between the opening verses of the chapter and the parables which follow. Of course, we are to regard him as speaking from the Pharisee's standpoint. From their view-point they are "righteous and need no repentance." Of course, there is considerable irony in such language, just as when he said, "They that are whole need not a physician." Luke 5:31. He does not mean to teach that the Pharisees and Scribes are righteous in the sense of being justified, but he does recognize a difference between a relatively clean life and a profligate one. A moral life is no hindrance to a man's trusting Christ for salvation if he has a correct idea of sin and salvation. This the Pharisees did not have, and so were beyond his reach.

These parables regard the lost from the standpoint of the loser rather than that of the lost. God owns all created beings, by

and west, in Europe and elsewhere, there may be those who, for different reasons, do not participate. Brother Joe Rogers used to say that in our churches there are two parties, "we-all" and "you all." The "we-all" do the work, the "you-all" do the objecting and hindering if they do anything at all.

This article will hardly reach the "you-all," so I with much respect and forbearance and Christian sympathy ask those who think to Gal. 4:10 is violated by the observing of days, months, times and years, to examine with me the context. Read verses 8, 9, 10 and 11. "How is it then, when ye know not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain."

These Galatians had turned again to observe days, and times, and years, in honor of the heathen deities. This being their purpose, the apostle's rebuke was deserving. But who could think the reproof applicable to the great Baptist brotherhood who observe this, the closing year of the 19th century? In 6th chapter, 10th verse, Paul teaches: "As we have therefore opportunity, let us do good unto all." Does not this, a notable year, offer a fine opportunity to do good to all men by reviewing the past and exhorting one another to greater diligence?

If we are not to observe days, or weeks, or months, or times, why not the first day of any week, of any month, of any time, of any year, to meet the brethren, to preach to them the unsearchable riches of Christ?

I am afraid that if you leave off appointing days, months, etc., that you will forsake the assembling of yours lives together, as the manner of some is.

Let us understand this by interpreting another Scripture of this class. In the 1 Cor. 8th and 10th chapters, Paul discusses the sacrifices offered to idols, the eating of meat. It is lawful to partake provided there is no purpose to honor the idol.

Brethren, let this year be utilized to publish abroad what the Lord hath wrought through his people. There is much stress put upon set days and times, birthdays, holidays, days of great events, and these afford opportunities for persuading men to turn a new leaf and return to the duties of life reconciled to God and zealous in good works.

"Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14:5, 6.

L. R. BURRESS.

Louisville.

As per your request we have six Mississippi boys in the Seminary. Bro. E. T. Smith is here besides those mentioned.

The Seminary opened with more in attendance than last year.

The faculty are rejoicing at the large percentage of college men who have entered this year. Less than a dozen who have not had college training.

Please send my paper to N. Y. Hall (Louisville).

W. A. HEWITT.

## Sunday School.

### LESSON FOR OCTOBER 21, 1900.

BY W. F. YARBOROUGH.

The Lost Shepherd and the Lost Coin.—Luke 15:1-10.

**Golden Text.**—There is joy in the presence of the angels of God over one sinner that repents—Luke 15:10.

The scripture of this lesson contains no note of time, though the logical connection between this and the last lesson is very close. The three parables of Luke 15, are precious pearls in the collection of our Lord's parables. They are bound together by the beautiful chain of joy—joy over the restoration of the lost. Our lesson contains the first two which are alike in setting forth a defense of our Lord for receiving publicans and sinners and eating with them.

### EXPLANATORY.

*Christ criticised.*—The present tense used in the opening verses, indicate that it was a customary thing for publicans and sinners to come to Jesus, while the tense of "he spoke" (aorist) v. 3, implies that on one such occasion when these classes were coming to him and he was associating with them, he spoke these parables to his critics.

The Pharisees (Skeptics) claimed to be ceremonially defiled if they ate with or associated with publicans or sinners who did not observe the ceremonial law. They said Jesus could not be a good Jew if he thus defiled himself. But he looked upon the heart rather than upon the outward appearance. He associated with the outcasts not because he overlooked their sinfulness, but because he longed to see them saved, and realized that his love and sympathy would arouse them. His interest in these lost souls is strikingly set forth in the parables of "The Lost Sheep," and "The Lost Coin." They are so similar that we consider them together.

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Of course, there is considerable irony in such language, just as when he said, "They that are whole need not a physician." Luke 5:31. He does not mean to teach that the Pharisees and Scribes are righteous in the sense of being justified, but he does recognize a difference between a relatively clean life and a profligate one. A moral life is no hindrance to a man's trusting Christ for salvation if he has a correct idea of sin and salvation. This the Pharisees did not have, and so were beyond his reach.

These parables regard the lost from the standpoint of the loser rather than that of the lost. God owns all created beings, by

### New Century Movement.

While our New Century Movement is interesting our brethren north and south, east



## Ministers and Church

the ministry. Bro. Adams acquitted him well. He is deeply pious and a zealous christian.

**GUNTOWN.**  
The following is a partial of our meeting at Fellowship, three by letter, restoration, and more to the church and pastor have been of Elder W. N. The church and community received. All praise to God.

J. A. TAYLOR.

MACON.

Our meeting closed here Tuesday night, and while we did not have the large gathering of souls we hoped, we feel the Lord has given us a great blessing. Several things conspired to hinder the meeting, an unusual amount of sickness in the community kept many of our people from attending. Some of the strongest spiritual factors in our church were kept away entirely, or only could attend a few services. The busy season was also upon us, yet the attendance was good both day and night, on Sunday night reaching beyond the capacity of our house.

Rev. W. S. Lackey was Moderator, and Rev. C. D. man Secretary.

The introductory sermon preached Friday night by Rev. G. A. Reed, of Rockdale.

Rev. G. M. Gandy of the of Texas, made a talk on Missions Saturday night. Contributions were taken and responded generously.

Rev. G. B. Rogers of "Old Chapel car," was here Wednesday, where he is now having a meeting, and to keep a collection to defray expenses of running and repairing the church, which is now at Galveston.

On Sunday morning, at the Baptist church, Rev. L. R. Scarborough preached the missionary sermon, which Rev. J. W. George, ceased, had been selected ago to preach.

Sunday afternoon a青年布道会 was held, and Scarborough, Spradley and others made talks.

Delegates were appointed to attend the State Convention at Antonio, and Rev. Jeff. D. was named as delegate from Association to the Southern Baptist Association, which convenes New Orleans next May. The association then formally adjourned to meet with Rockdale church, day before the fourth Sunday, September, 1901.

HOSEA H. ROCKETT, Vinton, Texas, Oct. 1, 1901.

PROVIDENCE.

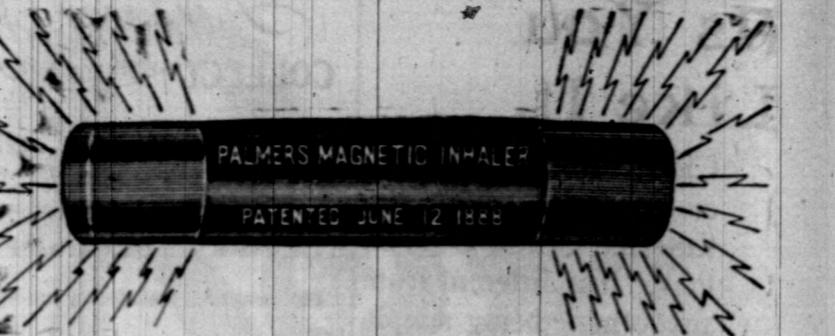
Yesterday was a good day Providence, Franklin Co. A delegation consisting of our pastor, Bro. J. M. Purser, J. C. Schaefer and D. C. Hill, after a rigorous examination, proceeded by prayer laying on of hands, to ordain R. B. Adams to the full work

W. C. GRACE.

INCREASED PASSENGER SERVICE  
via

The Chactaw Route.

Effective October 7th, the Choctaw Route will operate three trains daily between Memphis and Hot Springs, Ark. Double daily service to Indian and Oklahoma Territory, with close connection for all points in Southwest Missouri, Kansas, Texas and the West.

THE LITTLE DOCTOR.  
A WONDERFUL REMEDY.

PRICE 50 CENTS.

For the prompt relief and speedy cure of Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Headache, Bochitis, Sorethroat, Hoarseness, and all Head, Throat and Lung Diseases. A sure preventative of all Contagious Germ Diseases. Unequalled for Convenience, Durability, Neatness, Power and Immediate results, Always Ready. Vest pocket size. One minute's use will convince you that it is an absolute necessity for every one in every family.

REV. EDGAR E. FOLK, M. D., Editor Baptist and Reflector, Nashville, Tenn.: The Inhaler has saved me, I believe, from many a threatened cold, besides relieving catarrh, headache, etc.

T. B. BLAILEY, Thomaston, Miss.: I have been deaf in one year a number of years, the result of an abscess produced by measles. After using the Inhaler a short time, the deafness entirely disappeared. In addition to that it is the best remedy for colds that I have ever used.

Extraordinary Inducements Offered to Active Agents. Write for Terms.

Who would not give 50 cents for speedy relief from severe Headache, Hoarseness, Asthma, Catarrh, etc? Hundreds will testify that the Inhaler has done this for them and it will do it for all. Six millions sold. Price 50 cents, post paid. Remit by money order or stamps. Address all orders to the

BAPTIST AND REFLECTOR,  
Nashville, Tenn.

## Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

## JOHNSON'S CHILL &amp; FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain remedies do not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day: quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. If It Cures; Not One Cent If It Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU,

SAVANNAH, GA.

## NEW SERVICE FOR THE QUEEN &amp; CRESCENT.

Buffet Parlor Car in addition to elegant day coaches.

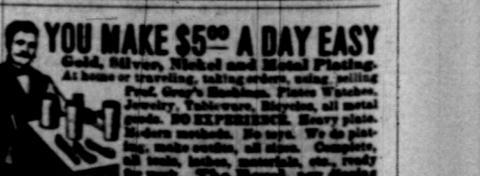
These parlor cars are of the same style as those that are to be found on day trains on the great trunk lines of the East and North. This service is something of an innovation in Southern railroading and it is believed that it will meet a demand that has long existed.

The charge for seats in these cars is moderate and the Buffet service will be maintained at a high standard.

At Shreveport the westbound fast train will connect with fast trains of the Missouri, Kansas & Texas and the Texas & Pacific railroads, affording through passengers the best possible facilities for reaching Texas and the whole West.

Eastbound the fast train will make direct connection at Meridian with the fast train of the Queen & Crescent route for Cincinnati, Atlanta, New York or the entire East and North. Passengers destined to Cincinnati or New York or intermediate places get all meals on dining cars.

It is officially announced that the new cars for the service will be ready in ample time and the service will be in operation commencing Oct. 28, 1900.



A porter will accompany the car and attend to the wants and comforts of passengers.

In addition to the fast train, a second train will be run, stopping at all stations. This train will carry a Pullman

1,000.

## THE BAPTIST.

## Deaths.

Mrs. L. J. S. Collins.

Mrs. Lamar J. Sestrunk Collins was born in Copiah county, Miss., July 14, 1858. Died August 26, 1900.

Married A. B. Collins, November 2, 1876. Converted at the age of fourteen years. United with Hopewell Baptist church in 1880. Leaves a husband, one son and eight daughters, with a host of friends to mourn their loss in her death. Hers was a life truly of service both to the church and her fellow creatures. May God comfort the bereaved.

W. S. ROGERS.

Mrs. Lizzie Bolls Etheredge.

Mrs. Lizzie Bolls Etheredge, born June 22, 1870; joined Pilgrims Rest Baptist church in 1896. Married J. T. Etheredge, May 18, 1892; died July 4, 1900.

Leaves a husband and three children, mother and eight sisters, one brother, and friends, not a few, to weep over her departure. May the hearts of all be turned toward her "haven of rest." Weep not, for she is not dead, but sleepeth.

W. S. ROGERS.

Addie Bridger.

Addie Bridger, daughter of Mr. and Mrs. J. E. Bridger, died Oct. 3d, and was buried in Sardis, Miss., Oct. 4th, 1900. Addie was a lovely girl, 12 years old.

She had never professed conversion, but had a loving confidence in Jesus, and loved as her favorite song, "I Hear Thy Welcome Voice That Calls Me, Lord, to Thee." She was bright, cheerful and lovely, and her death was a heavy stroke to all the family, especially the father and mother and her twin sister, Annie. May God in his loving kindness comfort the bereaved.

Her pastor, E. L. W.

Mrs. M. H. Gordon.

Mrs. M. H. Gordon died at her home near Sardis, Miss., Oct. 13, 1900, aged 79 years. Sister Gordon was a noble Christian, a faithful member of Sardis Baptist church, and was self-sacrificing and liberal in her support of the Lord's work.

She was born in Prince Edward county, Virginia, professed religion when a girl, and for over sixty years served her Lord. May God bless the bereaved relatives and friends. She rests from her labors, but her works will follow her.

Her pastor, E. L. W.

Major Louis Henry Babb.

The subject of this notice was born in Gates county, N. C., March 13, 1841; died in Brandon, Miss., September 30, 1900. He became a Baptist soon after the Civil War, and was a member of the Brandon Baptist church at his death. He married Miss Emily D. Moore, Jackson, Miss., December 22, 1870. He moved to Jackson in 1877 to take charge of the Jackson Military and High School. For gallantry he was promoted to the rank of major during the war. When Stonewall Jackson was wounded Major Babb aided in getting him to the hospital. May the good Lord deal gently with his family in their deep grief.

PASTOR.

He is in glory, bereaved ones, with little hands outstretched to greet your home-coming. Meet him there. God will help you—he alone can help him.

J. L. LOW.

Utica, Miss.

Luther Cobb.

After a short illness of a few days Luther Cobb left the walks of men to join the shining hosts of the redeemed soul and body together. It was

## Little Ulah.

DIRD.—At home, in Rankin county, Sept. 3d, little Ulah, daughter of Bro. and Sister T. J. Miley.

Her life had been one of affliction, whose care had so wrought itself into the home circle of loving parents and sisters and brothers that it makes the loss all the more sensitive. Her mission in life developed the tenderest sympathy, the most self-sacrificing love, and when our God saw what had been accomplished He called the sufferer home, where, free from pain and suffering, she in wondrous change awaits the loved ones.

A. V. ROWE.

## Tribute of Respect.

WHEREAS, it has pleased God to take from us our sister, Mrs. N. O. Thomson, therefore, be it

Resolved, That in her death we, her sisters of the Union Association, do sustain a grievous loss as Vice-President of the Women's Missionary Union, we miss her untiring zeal and the sweet influence of her uplifting life.

Resolved 2d, That we tender our deepest sympathy to the bereaved family commanding them to the loving care of an all-wise Father, who chasteneth not in anger, but in love.

Resolved 3d, That a copy of these resolutions be sent the family, to THE BAPTIST, and be published in the minutes of the Union Association.

MRS. J. E. PHILLIPS,  
MISS T. E. CROWNS.

Committee.

## Roy Clark.

Little Roy Clark Tillman, son of A. J. and Lizzie Clark Tillman, was born November 21st, 1895, and died Saturday, September 15th, 1900.

To those who knew him best, Little Roy was recognized as a remarkable child for his age. Though he was not quite five years old, many of his expressions were worthy of a man of average intelligence.

He was afflicted about a year. The last several months his approaching end was as clear to him as it ever was to an adult person.

A few weeks before the Master sent for him, he said: "I am going to die and go to heaven, but I want mamma to go with me."

Saturday morning before he passed away (at 6 o'clock that afternoon), he said: "The Lord loves me. The Lord knows, and He will help me." Then, turning to his mother, he said: "Mamma, you can't have me long. The Lord is coming. He is coming now. Make haste, Lord."

To me, such expressions, coming from a child not yet five years old, are truly remarkable—even wonderful; too sweet and bright for this world, with its bitterness, clouds and thorns. God has taken little Roy where bitterness is not known, where clouds never gather and thorns do not pierce.

He is in glory, bereaved ones, with little hands outstretched to greet your home-coming. Meet him there. God will help you—he alone can help him.

J. L. LOW.

Utica, Miss.

## Luther Cobb.

It was Minnie, the youngest, that the death angel called for. She had been ill for only thirty-six hours when congestion snuffed out the cords that bound soul and body together. It was

a heavy stroke to those who had so tenderly cared for her since her entrance into the home. They had fondly witnessed her growth from a babe of 18 months to a winsome child of five years. It was pathetic to see the grief of Ethel the 12-year-old sister, who had regarded Minnie as her special charge since her mother's death. She had attended her in sickness and in health with a devotion that would have been commendable in one of maturer years. The grief of Miss Flowers, the matron, the child's second mother, seemed scarcely less poignant.

One needs but to visit our Orphanage in the presence of death, to be convinced that it is one large family bound together by the tenderest ties.

Three little graves now mark the little plot of ground set apart for the Orphanage, burial ground, and there under the sod three little bodies sleep, waiting for the Master to awake them. The storms of winter are coming and the ice-king's breath shall be felt but not by them. They are,

"Beyond the frost chain and the fever  
Beyond the ever and the never."

W. F. Y.

## MARRIED.

At her father's home, near Pickens, Miss., October 10, 1900, Miss Carrie Toombs to Mr. F. E. Myers. They left immediately for Springfield, Mo., their future home, followed by best wishes of many friends.

W. F. Y.

SOUTHERN  
RAILWAY.

## 6,888 MILES—ONE MANAGEMENT.

Penetrating Eight Southern States,  
Reaching Principal Cities of the  
South with Its Own Lines.  
Solid Vestibule Trains.  
Unexcelled Equipment.  
Fast Schedules.

DINING CARS—Are operated on  
Southern Railway trains.

OBSERVATION CARS on Washington and Southwestern Vestibule Limited, and Washington and Chattanooga Limited via Lynchburg.

ELEGANT PULLMAN SLEEPING  
CARS—Of the latest pattern, on all  
through trains.

Death at the Orphanage.

Our heavenly Father called one of his little ones from the Orphanage to himself last Friday night, October 5th. Ethel, John and Minnie Gaule were the first children to come to the orphanage when it was opened. Their parents both died at Greenwood, in May 1897, within ten days of each other. It was the mother's dying request that they be placed in the Orphanage, which was then about ready to be opened.

Choctaw, Oklahoma and Gulf R. R. Co. affords quickest time from Memphis to Hot Springs and points in Arkansas, Oklahoma, Indian Territories, Texas and the West. Pullman Cafe sleepers and free-reclining chair cars on all trains.

West.

Henry Wood, Traffic Mgr., Genl. Pass. Agt., Washington, D. C. C. A. BENSCOTER, Ass't Genl. Pass. Agt., Chattanooga, Tenn. The New Route Between the East and

West.

J. F. HOLDEN, Traffic Mgr., Genl. Mgr., Little Rock, Ark.

## Woman's Work.

## My Prayer.

JOHN G. WHITTIER.  
 If there be some weaker one,  
 Give me strength to help him on.  
 If a blinder soul there be,  
 Let me guide him nearer thee.  
 Make my mortal dreams come true  
 With the work I fail would do;  
 Clothe with life the weak intent;  
 Let me be the thing I meant;  
 Let me find in thy employ  
 Peace that dearer is than joy;  
 Out of self to love be led;  
 And to heaven be acclimated,  
 Until all things sweet and good  
 Seem my nature's habitude.

## Convention Report on Woman's Work.

Woman's work dates from the days of Jesus' personal ministry upon earth. Luke says of Jesus, that "He went throughout every city and village preaching and showing the glad tidings of the kingdom of God, and the twelve were with him. And certain women which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils; and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others which ministered unto him of their substance." Luke 1:2-3. Jesus and the twelve were "preaching the glad tidings of the kingdom of God," and these women "helped them with their substance." The names of some are given and "many others."

There were many women at work when Jesus was here. The same condition existed later in the Apostles Paul's day. He writes to the brethren at Philippi: "And I entreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with my other fellow laborers, whose names are in the book of life." Phil. 4:3. "Those women" he tells Paul and Clement in the gospel in the same way that the other women helped Jesus and the twelve—by ministering to them of their substances. An unknown succession of woman's work would be as difficult to trace from the days of John, the Baptist, until now, as it would be to trace the churches.

One thing we know, they existed then, they exist now. No other department of Christian labor has made the rapid strides in the last four decades that is to be found in woman's work. The women constitute the great "reserve corps" in the Lord's army among us. They contribute as any other church members to all the work of the church at home, and in addition to this they "elicit, combine, of Baptist pastors, who would meet

and direct funds for all lines of benevolence, and are active auxiliaries to the Southern Baptist Convention and all the State Conventions.

In the "New Century" movement the women are looked to as one of the most potent factors of success. Since we look to women for so much we should "help them" by our kind words and sympathy and prayer.

## Large Cities and Foreign Population.

The South has not many large cities as yet. But we have Baltimore and Memphis and New Orleans and St. Louis and Kansas City and others that are rapidly growing. And it is safe to say that in no one of these cities is the State Board equal to grappling properly with the situation. And more and more will this be realized as we neglect them. New Orleans stands to-day a sad reminder of what it means to have failed to concentrate upon a growing city the forces that might have properly evangelized it with its growth. The Home Board has tried to do this work. But it has never had the funds to do it as it ought to have been done, and the result is that much that has been has been comparatively ineffective, and that city now presents a condition and a problem which cause the bravest hearts to ask the question, some times, if it is now profitable to spend our money there, while there are so many places, in the South, which promise much larger and speedier results. Within the last year, Memphis has awakened to the fact that she is going rapidly the same way, and that, unless something is done speedily, the situation in Memphis, now so promising, will be as discouraging as is that of New Orleans. The people of Memphis and the State Board of Tennessee have recently come to us with a most urgent appeal for special help in Memphis. Our other large cities in the South will soon awaken to a realization of the same situation, if some plan is not speedily adopted for their proper evangelization. In the city of New Orleans the Board spent last year \$1,850.00; in Baltimore, \$1,426.96. Of this sum, a comparatively smaller amount paid the salary of Miss Buhlmaier, who was employed to meet the emigrant ships. She has done what she could in the way of Bible distribution and timely help of many sorts given to these strangers arriving in a strange land. She had thus won the good will of thousands as she had sent them on to the religious oversight of Baptist pastors, who would meet

them at their various points of destination. She has also helped many returning to their native land, and they have gone back to meet their kindred and friends, carrying with them a copy of God's Word and a new conception of the religion of Jesus Christ. In the State of Missouri we have helped in the support of five German missionaries. In St. Louis we have spent during the year \$1,500.00.

## What God Hath Done Through one Woman.

Two notable little figures, who several times appeared on the platform wearing the native Hindoo dress, were the sweet-faced young daughter of Pandita Ramabai and her friend, a child-widow from her mother's famous school. Both are being educated at a school in New York City. Great interest was manifested in the former for her gifted mother's sake, and in the latter for her rare attainments as a linguist. Though only about twenty years of age, she is familiar with five languages besides her own—Tungabhi, Marathi, English, Greek and Latin—and has read Xenophon's "Anabasis," Homer's "Iliad," the Greek New Testament, and Caesar's "Commentaries." Few American girls can boast of such accomplishments.—*Christian Endeavor World.*

## The Leaven Which a Woman Took.

There is a work to be done on the foreign field which can be done only for women and by women. The work of evangelization, of organization, of establishing colleges, of building railroads, of founding government, of transcribing languages, of creating industries, can be done largely by men, but there is another work different, without which all these other activities will be thwarted and defeated, that can be done only by women, through women, for the world. Our Lord gave it to us in a picture when He said, "The kingdom of heaven is like leaven, which a woman took and hid in a measure of meal until the whole was leavened." The final citadel of heathenism is in the home, and that fortress can be taken by women only. It seems such slow work, this gathering of children into kindergartens, this friendly contact with little groups of mothers, the teaching of needle-work, this living one's own home life through long, lonely years that seem to count for nothing. It is women's work, my sisters, the patient hiding of the leaven in the lump until the whole is leavened. And there is no one agency which has such

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.  
 One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
 Sole Manufacturer, P. O. box 629, St. Louis, Mo.  
 For sale by all druggists.

READ THIS.  
 Vicksburg, Miss., Jan. 8, 1900.  
 I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

## ASSOCIATIONAL MEETINGS.

Coldwater—Ebenezer, Oct. 17.  
 Deer Creek—Leland, Oct. 18.  
 Fair River—Pleasant Grove, Lincoln county, Oct. 19.  
 Kosciusko—Sils, Oct. 19.  
 Sipsey—Bethlehem, Monroe county, Oct. 19.  
 Choctaw—Bay Springs, Kemper county, Oct. 20.  
 New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.  
 Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.  
 Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.  
 Harmony—Unity, Yazoo county, Oct. 27.  
 General Association—Goodwater, Smith county, Oct. 27.

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## B. Y. P. U. Department.

BY W. P. PRICE.

## Bible Readers' Course.

Monday, Oct. 22.—Psalm 18: 25-30. "Who is a rock, beside our God?" (v. 31). Compare Ps. 18:2.

Tuesday, Oct. 23.—Psalm 19. God's language in the heavens (v. 2, 3). Compare Ps. 89:5.

Wednesday, Oct. 24.—Psalms 20, 21. Our trust (v. 7). Compare Ps. 32:8.

Thursday, Oct. 25.—Psalm 22: 1-23. A psalm of anguish. Compare Matt. 27:46.

Friday, Oct. 26.—Psalm 22: 24-36. "For thou art with me" (v. 34). Compare Isa. 43:2.

Saturday, Oct. 27.—Psalm 24. A triumphal entrance (v. 7). Compare Matt. 21:8-11.

Sunday, Oct. 28.—Conquest meeting. Woman's Missionary Union—S. B. C.

Alternate topic: Paul the Missionary: the secret of his success. 2 Tim. 4:1-8.

—From the Baptist Union.

Missions is the subject; Nov. 6, 7th and 8th is the time; and, Clinton is the place—for what? "Come and see."

Ed. Pugh, of the Calvary church, Vicksburg, will preach the Convention sermon on the night of the first day.

The program for the occasion appears in another column—and I see you looking for your name; did you find it? Well, you and I have this consolation: they could not put all the strong men on, so therefore and consequently—you see how it is. But you and I we will be there, won't we, though!

Clinton is the largest place to its size, in the whole State, and they will make room for all who will go. Their latch-strings are on the outside of the gates, the "Baptist pallets" are already being arranged for, and they have sent forth their invitation to all their "friends" to come, assuring us that all things will be ready—so, come!

A while ago a good brother asked me to suggest a good course of Christian culture for his Young People to pursue; and I suggested THE CHRISTIAN CULTURE COURSES of the B. Y. P. U., which just now are the Psalm, the Life of Christ, as taught by those old writers; Matthew, Mark, Luke and John, and the Triumphs of Baptist Missionaries in foreign lands—do you see the point in the suggestion?

In this connection, I see from the *Baptist Argus* that the Union at Middletown, O., has spent \$100 on books bearing on the Life of Christ, as supplementary to the work outlined by the B. Y. P. U. committee. Now this is good, yea, very good; but the only necessary book to have is THE BOOK. If you have a Bible, and can get hold of the suggestions in the Baptist Union, you are well equipped for work. *What we want to do is not to study so much about the Bible, as to study the Bible itself.* This is the mistake of the age, and one that the B. Y. P. U. would correct, as far as it can, by bringing to the front the Bible itself.

The Winona Union is getting down to business now in dead earnestness. We are taking the whole of the Christian Culture Courses. Everybody who comes is supposed to bring his, or her, or somebody's else's Bible; and after we get there we use these too. We have some one appointed to teach "the class," for such it is or should be, from week to week. We get a new one every week, if we want to; and, after the devotional meeting, of some twenty minutes, is over—and don't ever leave it out—then the "teacher" for the evening takes charge, for not one minute longer than forty minutes, alternating first with the Daily Bible Readings, and then, the next meeting, the Life of Christ. And the pastor, greatly assisted by his co-laborers, is making an effort to have the entire church membership take the Bible Readings. Already a goodly number of them have agreed to do it—indeed, I know of no one who has not agreed to take them, who has been seen.

To do this a card was used, on one side of which is the following.

## MY DUTY TO MY CHURCH.

1. Attend all her services.—Heb. 10:24-25.
2. Greet her members cordially.—Phil. 4:21.
3. Contribute regularly, liberally, cheerfully to her support.—II Cor. 9:6-7.
4. Visit her sick and poor.—James 1:27.
5. Know and practice her teachings.—Acts 2:41-47.
6. Invite strangers to her services.—Matt. 22:1-14.
7. Pray for her pastor.—Eph. 6:18-19.

And on the other side is this: May the Lord not count on you as a regular attendant at the prayer meeting and Sunday school? Will you TRY to take the Daily Bible Readings, at least until you have read the book of Psalms?

Will you pray in public if called upon?

Signed.

Winona, Miss., 1900.

Two of these were given to every member, one to be signed and returned and the other to be kept as a gentle suggestion to duty. A very simple, but very helpful device, really, it is bound to be.

All persons expecting to attend the B. Y. P. U. Convention at Clinton, Nov. 6-8, please send names to Dr. C. H. Brough, Chairman Committee, at once, and you will get a home.

P. I. LIPSEY,  
Pastor.

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